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Integrity

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editorial

At Christmas in 1952 Pope Pius XII issued an address which had a rather mystifying effect on Catholic social thinkers in America. In his address the Holy Father did not withhold praise for the achievements of technology, yet at the same time he roundly condemned the technological organization of society. Upholding as good those technical advances which furthered the purposes of the Incarnation (the drawing of all material things into harmonious use by human beings in the service of God) he made strong strictures against the dehumanizing, depersonalizing patterns of social organization which found their genesis in the modern industrial set-up and imposed themselves then on the family, on charitable institutions, and gradually on the whole community.

Some Catholic social thinkers who were carried along with the prevailing wind of praise for technology as it now exists were rendered speechless by the Pope's strictures against it, while those who had perceived the evil nature of a technology encompassing the whole of society found themselves with a deeper problem on their hands. For to say technology is bad in itself makes the situation simple (at least in theory); but to see that technology in itself is good while realizing that the technological organization of society is bad poses a much more complex problem. How to keep the one and do away with the other? How to use well those technological advances which have succeeded in providing food, clothing, medicine for human beings in a way previously unattainable in human history, yet at the same time how to free human beings from slavery to technology? How to keep for them their identity as free, creative persons with an eternal destiny transcending any system of efficient "full production"?

To these questions no one yet has come up with a conclusive answer.

Automation — freedom or slavery?

Within the last year or so there has been much said in newspapers and popular magazines about "automation"—the normal development of technology. Hailed by some as an unparalleled gift to mankind it has been viewed gloomily by others; for apparently more than ever it makes for the technological organization of society. In one sense automation takes the force out of the arguments of the anti-technologists who insisted that technology in its typical expression—the assembly line—

made slaves of men. For automation does away with assembly lines, uses machines to run machines, and in its typical expression—the automatic factory—keeps no men in thrall. Yet in another sense the arguments of the anti-technologists have a greater import, for while automation does away with the obvious visible physical slavery of the assembly line* it exposes men to the danger of another slavery, which may prove to be more vicious as it is more abstract. For of its nature automation entails there being one center of power: the economic power already centered in the hands of the few who control gigantic industrial enterprises, under automation becomes even more centralized in the hands of a few managers who not only understand it and can make it fulfill their purposes, but can wield this power without check. The resulting political power it gives them is likely to be power beyond the scrutiny of the ordinary citizen who becomes more than ever lost in an industrial and social system utterly beyond his comprehension, and certainly beyond his direction or control even if somehow or other he arrived at some understanding of it.

One regrets that the future of automation is studied very little from the aspect of its effect on the common good. Industrialists view it in terms of possible increased profits; labor unions worry over its possible effects on employment and seek their fair share (and rightly) in the larger economic pie it will produce. But who is looking out for the common good, or worrying lest the individual person more materially prosperous than ever before sinks to a new level of subhumanity?

Geniuses and morons only

Yet it would be wrong to imply that the question of the future of the individual is not at all discussed at present. George Soule in a new book *Time for Living* conjectures about the future in which there will evidently be more leisure time than ever before, in which (possibly) there will be a work-week of twenty-four hours with "civilization . . . rapidly nearing a state in which more than enough for everyone can be produced without paid work for more than a few." He asks whether people can learn or practice the art of living. "Once the curse of Adam is moderated—that he must earn his bread by the sweat of his brow—what other discipline can mold and direct him?"

From what we know of the already existing automatic factories they seem to employ two categories of persons: those in menial tasks (cleaners, sweepers) and those in highly-skilled roles (engineers, tech-

*and the dismal drudgery of file clerks, clerks in bookkeeping departments, insurance companies, etc., the passing of which we cannot lament.

nicians). Teen-agers who are M.I.T. material and those with low IQs have a future but what is to become of the average man? One can be facetious and imagine a system of eugenics which would assure parents of producing children with either an IQ over 130 or one less than 80. For, their offspring of so-called average intelligence face the prospect of getting hopelessly bored. And despite the fact that we can only conjecture as to the future automation will bring, and that it would be rash to make definite predictions, it is not too soon to face the fact that leisure time is already a problem for the average person and most likely will become more of a problem. Only a person who is a scholar or a contemplative (or better still, a combination of both) can remain vital and grow mentally and spiritually without the discipline of "compulsory," useful work. And with automation we face the possibility that those with the most leisure will be the ones least equipped to use it well.

There is not too much hope that the average person who even today is disinclined to use his leisure time for participation in community affairs, for voluntary charitable activities, for action on the local political level, will be likely to take part in such activities if he has total leisure but lives in a society where only specialists know what's going on. Yet for his autonomy as a person it becomes imperative that he seek to exercise his creativity and preserve his humanity in those social units which he can still understand: such as the family, the neighborhood community. Perhaps they will again become his refuge, and an automatic factory of necessity will drive him back to take his place in a more human community.

"Atoms for peace"

But in our discussion of technology we must be wary lest in our pride we dare to make as positive (if pessimistic) predictions as those who have made unlimitedly optimistic predictions. *We simply do not know what will happen.*

We do know though that the promise of paradise made in the *N. Y. Times'* editorial "Atoms for Peace" at the time of the Geneva exhibition is impossible of realization. All the automation in the world, all the use of atomic energy for peaceful constructive development, won't of themselves solve the problem of supplying the needs of all humanity, especially the underprivileged of the world. Food for the whole world? In the U.S.A. we already produce food that if it were made available could fill a sizeable number of starving stomachs, and we are capable even without the developments envisioned of producing much more, even probably food for the entire world. But the problem

of markets, the intricacies of human relations, the reality of vested interests, avarice and selfishness are not going to be disposed of by the furthest possible development of technology or atom-splittings. The Christian cannot disembody his spirit nor pretend that "the age of the atom" does not exist, but one certainty he can bring with him into an uncertain future is this: "the new heaven and the new earth" will not come about as the climax of the success story of technology.

N.B.

A cheerful thought to encourage our readers as they begin the issue. While possibilities of automation are developing rapidly, the automating of individual industries necessarily requires long-range planning. Automatic factories cannot run economically on a seasonal basis. Consequently managers have to survey their markets and consider possible consumption for five or ten years ahead. They can't be too rapid about automating. That is one of the consoling things about automation. Another is that life isn't as logical as thinkers expect. For instance, despite logic, it was agricultural Russia not industrial Germany that went communistic. Our writers must write according to the demands of logic. They come up with conflicting prophecies and see the problem from various points of view. We for our part remain editorially neutral; we'll let the writers take it from there.

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DOROTHY DOHEN

Sworn to and subscribed before me this 29th day of September, 1955. Camara Gonzalez,
Notary Public (my commission expires March 30, 1956).

from our readers**"why Catholics leave . . ."**

To the Editor:

I read with more than usual interest, the September issue . . . I became aware of this problem when I commenced to practice law fifty years ago. I then estimated that in the parish, Mass-going Catholics were exceeded by the nominal Catholics, and those who should be Catholics. A close observation and study of this problem through the intervening years has convinced me that this is true today in ninety per cent of the parishes in these United States . . .

Today, the Church speaks of the scandal of the loss of the working man to the Church (referring to European countries). Providentially, due warning was given by Pope Leo XIII, in 1891 when he gave to the world the *Encyclical on Capital and Labor*—just when the industrial revolution was getting under way. The parish is the home of families as the family is the home of children. But what happened in the parish? The encyclical was completely ignored . . .

One of the greatest forces in the world today is materialism and it is no doubt the greatest cause of lapsation from the Church. Here again, we have an illustration of the personal care God has of His children. Through the Holy Father there is given to the world, the papal program of Catholic Action—the participation of the laity in the work of the hierarchy and under its direction.

In the parish (the home of families) what happens to this program of Catholic Action? Just what happened to the encyclical of Pope Leo XIII. The reason is the same—fear of disturbing the tranquillity of the parish. Here in America I think that fear is largely based on some ill-advised action on the part of a few of the laity more than one hundred years ago when, because of state laws, it was necessary to have church property in the name of lay trustees. In that day most of the laity were uneducated and poorly instructed in their faith, just arriving as immigrants from Europe.

Today we have a well-trained and devoted laity as is attested by the crowded altar rail at every Mass where the faithful come to receive our Lord as their food in Holy Communion . . .

But because of the fears of the pastor, the role of the lay person in Catholic Action—the participation of the laity in the work of the hierarchy—is relegated to being the pastor's right-hand man in raising money, in bingo games, picnics, and rummage sales. Even the school is taken over by the pastor to the entire exclusion of the laity. As a

measure of how little that papal program of Catholic Action means in a parish, try and find a manual for laymen that describes their work and duty therein. . . .

(Judge) *B. B. Horrigan*, Seattle, Wash.

"marriage and virginity"

To the Editor:

. . . it is most interesting to see your development through the years (and I have read nearly every copy you have published). For your own amusement compare your three articles on Rhythm: one by Father Calkins which caused a bit of furor, one more recently in a more theological tone, and now the one on "Marriage Responsibility." It's like watching the growth of a person through childhood to adolescence to adulthood. . . .

(Rev.) *Henry V. Sattler, C.S.S.R.*, Roxbury, Mass.

To the Editor:

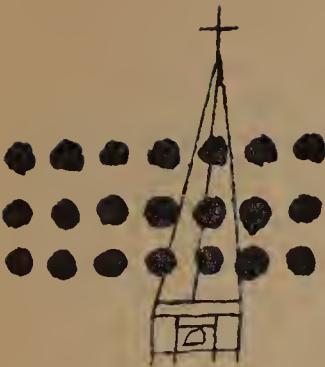
. . . I would only footnote your footnote [about postponing marriage until education is completed and a profession established, in my article "Responsibility in Catholic Marriage"] by saying:

A) Remember Ireland!

B) It is given to few young men these days to know just what profession they might postpone marriage for. Or maybe I'm just a member of the "lost generation" of WW II veterans who have spent a decade finding themselves (actually it wasn't that bad—but I know of some who still are groping). But I detect in many of my students an uncertainty about their choice of career (and damn-it, everyone *must* have one, so they say) because in a liberal arts college they are led to it indirectly—and the military imposes a two to three year gap in their lives during or after the completion of their education.

To say one more word. A mobile, unstratified society of ours which offers such bewildering choices, and at the same time such great opportunity, although much of it is deceiving, helps little in choosing one's career. For to postpone marriage for an uncertain or highly monotonous future seems hardly worth the candle to some young folks. Again, I would agree that these are hardly candidates for the professions. But I am impressed at the irony of the best secular graduate schools being filled overwhelmingly with non-Catholics, married, practicing birth-control, winding up at the top of their fields, while we Catholics place ourselves outside in many cases by our unwillingness to sacrifice, either in or outside of marriage . . .

Mr. X



George H. Tavard, A.A.

theology in a technological age

*What has theology to say about technology?
This is the question discussed by Father Tavard
whose book The Catholic Approach to Protestantism
has just been published.*

The Christmas message of Pius XII for 1953 denounced the technological society as basically unchristian. Yet men have to be Christians where they live. Do what they will, a good number of them cannot escape from the dominion of technics. They have to coexist with technology long enough to transform it.

Too many have simply accepted technological standards. They are happy with the present form of capitalism. They just want to enjoy it and, if possible, sanctify this with good intentions. Others have revolted. But whatever its theoretical merits, distributism, we have recently been told, has failed as a way of life for the average man. It has not even been tried. And perhaps it could not be.

The implication of both positions is that we have to be either "for" or "against." Yet there are few "either—or" situations in this life. And there is no reason to assume that this is one of them. What is needed is more reflection on the human situation.

interpretation versus usage

Medieval doctors began their sentences with a discussion of the nature and mutual relationships of *frui* (to enjoy) and *uti* (to use). For modern readers we may say: interpretation and usage, contemplation and skill, beauty and utility, theology and technics. Must we give primacy to methods of interpretation (craftsmanship, art, philosophy, religion) or to techniques of dominion over nature (the applied sciences of production, circulation and consummation)?

Roughly speaking, our civilization has evolved from the first to the second. The Middle Ages gave pride of place to a religious interpretation of man, to which all else was subordinate. In today's United States, the study of the market and advertising are the chief industries. The values of consummation have eclipsed all others. This is the extreme kind of the second type. The Soviet Union is a mixed type: it stresses production values, in close connection with a (certain kind of) philosophy. Western Europe in general presents also a mixed type. Some areas and classes place values of interpretation on top, while others are dominated by the production-consummation cycle. Various interpretations (Christian, Marxist, atheistic existentialist) are in conflict, though they all oppose the business-dominated circles.

Overstressing the primacy of interpretation creates a theocratic society. The deity involved may be Jahwe, Allah, Tao, Brahma, the ultimate of this or that school of philosophy, or even (as in some political philosophies toward the end of the Middle Ages) the papacy. But whatever—it ends in a non-progressive kind of society. It is doomed to decay as soon as the yardstick adopted no more fits the needs of men.

Overemphasis on the primacy of business enslaves man to production or to money. It ushers in the reign of Superman: the man who produces all he wants and enjoys all he can. In both cases we must protest in the name of Christ. For He came to free us from "the traditions of man" and from "the elemental powers of the world." These may be paraphrased: the too-human philosophies of life, and the cult of power and finance.

Christ has liberated us. "The spiritual man judges all things, and he is judged by no one." The trouble is that we have only the seed of the spiritual man in us, at a more or less advanced degree of growth. The problem of how to be a Christian in this world is

therefore two-fold. We must behave "spiritually." Yet we must be humble enough to acknowledge our bondage to matter and society over that part of ourselves that is not yet liberated. Or, to look at it from the opposite angle, we must submit to society and matter up to the point when we are adult enough to "judge all things." This point is set in the next world, when we have resurrected. The Christian here below is therefore a mixed type. His freedom of contemplation must be rooted in service, in obedience to the technics that keep society going. Service finds its meaning in freedom. A Christian society would not impose more technology than the soul can take. It would progress from the free service of those who are spiritual enough to be immersed in technics without overlooking their meaning.

reaching a balance

The Christian man is not the one who escapes from technology and "goes back to the land" where he may perchance forget about modern gadgets. Neither is he the one who seeks paradise in the buying power of his dollars.

The paradise of the latter is an opiate. It hides the God-given value of creation. And the refuge of the former cannot be shared by all. Yet the true paradise has to be within reach of every man. And it must be open to a supernatural interpretation.

A Christian social order would not consist in returning to the family spinning wheel. Nor would it reside in forcing everybody into a superplant. Formerly Christians gave a sense to the spinning wheel. Today or tomorrow the Christian interpretation of man has to transform the superplant. A Christian society for our time has to assume all the technics developed in the last centuries. It has to accept every single item of this man-made scientific tradition and every social responsibility entailed by it. But these must become imbued with the tremendous transforming power of the Spirit of God. This means reaching a balance between ways of interpretation and technics of utilization. To be a Christian in a technological society, one needs a spiritual insight that will be all the deeper as the technics are the more advanced.

Before we reach this balance a huge effort has to be made. For as it is commonly presented, the Christian interpretation of the world is not on a level with our technics of utilization and enjoy-

ment. A tremendous amount of imagination is poured into finding new ways of having fun. How little imagination is put at the service of apologetics can however be gauged by listening to the words of wisdom that are supposed to flow from our pulpits. The mind that explains the catechism and the one that runs a factory have not been measured on the same scale. The latter is a master of technique. The former has at its disposal the fullness of Revelation: but it cannot make it into a living message. There is no bridge from the one to the other. This bridge has to be built.

There are many aspects to this.

the family in a technological society

Take, for instance, the problem of the family. We are reminded here and there that before restoring society we should restore the home, before developing a Christian art on a large scale we should form a family art. The sanctification of the home will lead to that of society: is not society a multitude of homes?

Yet I am afraid this is too simple to be true. The family is admittedly the social cell. A well-ordered society is patterned on its needs. Yet in practice the destiny of the family and that of the city wherein it lives are necessarily intertwined. Suppose an urban family has no more relations with neighbors than a family had in an isolated farm back of the woods in the Germany of the Eighth Century. It would not be Christian at all. The Christian family has to accept the responsibility of living here and now. It has to share willingly the destiny of all who live here and now because they have no choice. Once we choose to live in a slum, it is no longer a slum. Loving acceptance of necessity is the beginning of redemption. For then there is no more necessity. "Where is the Spirit of God, there is liberty." A family cannot be Christian if it does not also christianize society. It all goes together. There is no antecedence of the one to the other.

Christianity and modern culture

Or take the intellectuals. Because they have been complacent, few Christians have attempted in earnest to introduce into Christian culture the insights of modern artists (whether cubist painters or jazz-band players) and those of modern thinkers (whether Marx or

Sartre). There is no more question of swapping plain chant for New Orleans blues than there is of giving up St. Thomas for Heidegger. But neither Heidegger nor Louis Armstrong will find his ultimate meaning as long as he is kept separated from plain chant and Aquinas. This is a task that only Christians can do. Yet how many of our universities have taken St. Thomas seriously enough to find out on what points he did not claim to say the last word?

Much is being said and written these days on the supposedly various brands of Catholicism. Is the "adolescent American Church" distinct from the "ancient Christianity" of Europe? Is there an "oceanic" (or new) and a "continental" (or old) Catholicism? Superficially speaking, Catholicism in each land is molded in the distinct sociological pattern of each country. This is normal. One may like or dislike that pattern. One may, sometimes one should, try to alter it. But there is no ultimate difference there. In final analysis the only far-reaching distinction is between those who see and those who do not see the points where Christianity can insert itself into modern culture. And it is abnormal that there should be some who do not see them. In fact, they seem to form the majority.

Where are those points? Every society posits questions to the man who lives in it. Sooner or later man seeks for an answer. Art is an attempt to embody the question and, sometimes, to suggest the answer. Philosophy tries to do the same in another idiom. In their own language depth psychology and sociology endeavor, as the case may be, to explain the whole thing away or to throw light on the situation where the question arises. The problem is as old as the world; but it is always formulated anew. It is the problem of life and death, or joy and sorrow, in a word, of existence. And the answer cannot be found outside of the Revelation in Christ.

There is plenty of food for an examination of conscience in the frequent sneers of the Catholic press of every level at modern painting, music, philosophy or psychoanalysis. From the height of their all-embracing wisdom, self-appointed "spokesmen" see, judge and condemn. They even seem to be surprised and indignant that abstract painters, jazz enthusiasts, existentialists and all varieties of psychiatrists do not listen to them. No wonder: these men seek for an answer in a language they understand. Misunderstanding provides no answer. It only suppresses the question.

Christianity becomes relevant when it helps posit the question and when it formulates the answer in a comprehensible idiom. This cannot be done if Christians escape the technological society. It cannot be done either if they are so happy with it that the basic anxiety of modern man becomes meaningless for them.

technology and under-developed areas

An important side issue has to be mentioned. Not every society is yet dominated by technology. There still are fortunate parts of every continent where the technics in use have remained proportionate to the current philosophy of life. In our self-congratulating parlance, we call them "backward."

The frontier where Americans pioneer now covers half the world. This gives American Christians a new responsibility. For the needs of defense or simply for those of business we are introducing technological patterns of life to so-called under-developed areas. For pious purposes we call this bringing "civilization" to savages. The Catholic as well as the secular press is openly gleeful about it. Yet this is where we are sowing the wind, for others to reap the storm.

It is inhuman, and therefore immoral, to introduce to technology peoples whose interpretation of life has no room for it. Technics of utilization must not outrun spirituality. Or else we prepare among others the disruption between reality and religion which we are trying to overcome ourselves. Thus there is a crisis in the Arab nations. It comes from the fact that the Koran has no adequate interpretation for industrial society. What kind of future are we preparing when we urge industrialism upon them? North Africa is in a dilemma: the traditions of the Berber tribes are unrelated to the modernity of the Arab intellectuals who lead the nationalist parties. Is it Christian to hail the nationalists as "liberators" and forget about the tribesmen?

the greatest sin of technology

This is probably the greatest sin of modern technology. It covers the whole world little by little, regardless of the human element on which it imposes itself. It is also its greatest victory over Christianity, for it has converted most Christians to its aims.

But there lies a challenge for men who accept the responsibility of being modern while trying to be faithful also to the Gospel. They have to check this invasion of the souls of men and the consequent disruption of other types of civilization. "Backward" areas should themselves develop their own pattern of modernity, keeping interpretation on a par with exploitation.

To judge from the tone of our Catholic press when speaking of colonial countries, nobody seems to be aware of this human problem.

no simple choice

Naturally I am going to be told that all this may be very fine but it is not for the man in the street. An elite may perhaps elevate the world of technics to the supernatural order at home. It may also be able to keep happy proportions abroad between humanity and necessity. As for the unsophisticated man, he is simply left with a plain choice: for or against, slavery or escape, technology or (at his level) theology. But this is nonsense.

For when He told His followers that they would be like a leaven, Christ obviously made them into an elite. They are one if they only realize that they cannot save themselves while letting the rest of the world go hang. No man can say, "Am I my brother's keeper?" When a Christian is satisfied with the reign of technology (of deep-freezers, supermarkets, thruways, supersonic planes, etc.) he is a traitor. For there is no room for Christ if technology fulfills all the needs of man. We don't have to be saved, for technics have redeemed us. We have arrived. Yet if he is so dissatisfied that he hankers for some past stage in the evolution from the cave man to the atom-physicist, the Christian is a traitor too. For Christ has to be announced in every environment and civilization.

If one cannot be a Christian in a technological environment, we can all turn Marxist for we have nothing to lose. The conditions of production make the man, both for the Marxist and for the Christian who despairs of the Twentieth Century. The pacifist who scratches himself when he is bitten by a flea is not a sincere pacifist; and the Christian for whom technics cannot be redeemed is not a thorough-going Christian.

A warning has also to be given to the other side. The man for whom technology is above redemption cannot be a Christian

at all. He has fallen a prey to efficiency. He believes in a revelation through factory sirens and the shuffle of the assembly belt. In his latest Christmas message, Pope Pius XII refers several times to the efficaciousness of Marxism, "based on a false idea, an idea, moreover, violating primary human and divine rights, yet at the same time efficacious." A society may work, yet on a wrong basis. Success is not the measure of truth. It matters little whether the success in question is hailed in a booming stock market or by the teams that carry out a five-year plan. On the other hand, we have only to read about history and we will see that efficiency is clearly not one of the marks of the Church. A Christian believes neither in the capitalist nor the communist efficiency. He believes in the power of God.

The question of John Dos Passos in 1919, "Where do we go from here, boys? Where do we go from here?" is being repeated on all keys all around us. The tremendous technological development of our age gives that question a sharper edge than it ever had before. It is our task to answer it. And of course I know what the average good practicing Catholic will say, "But we have the answer. We have all the answers. And everybody knows it. Or if they don't know it, they just have to ask us." The point is, nobody will ask us, if we give him the impression that we don't belong to his world.

forward to a new Christendom

I have before my eyes a speech that was given at Evanston, Illinois, in August 1954 by Prof. Joseph Hromadka, a Protestant theologian from Czechoslovakia. Whatever the merits or demerits of Prof. Hromadka's political alliances, I cannot resist quoting him. For what he has to say is very relevant here, "There is no darkness, no corruption, no wretchedness, no sin, no misery and destitution that can prevent God from being, in His gracious love and compassion, present exactly where no man would dare to expect Him . . . To believe in Jesus Christ is to be where He is and does His work, to be on His side in His continuous struggle with human sin and suffering, with injustice and death, with bigotry and selfishness, with pride and religious self-assurance."

The prosperous capitalist does not save the world by going to Mass every Sunday. He rather saves the world of business if he indeed "owns as though not owning." The would-be radical does

not save the world by turning his back to the machine. He rather saves the world of labor if he freely shares the destiny of those who are tied down to the machine because they have no choice. The Christian of Poland or China does not save the world when he adopts communist standards. He rather contributes to transform Marxism if he gives up out of love the part of liberty that others renounce out of fear. For all of them then unite the secular reality with its Christian interpretation. They thus prepare the ground for a transformation of secular reality under the impact of faith and love.

We can neither remain where we are nor go "back" to happier times. We have to go "forward" to a new Christendom, where theology and technics will not be indifferent or hostile to each other.



*A magnificent life of Saint Thomas à Becket
by an always superb writer*

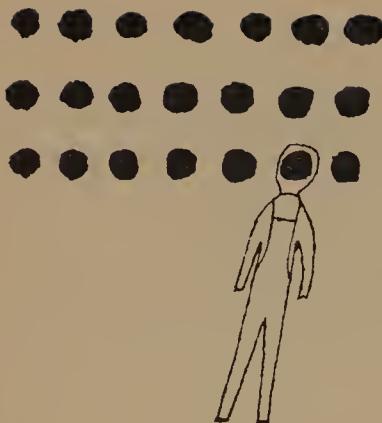
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John C. Cort brings us up to date
on developments in automation.*

Writing in *Collier's* recently on the subject of automation a man named Stanley Hiller was moved to such enthusiasm that he let go with the extraordinary statement, "Anything man can think of, man can do."

This feverish boast reminded me a little of a plant I know where the management posted a lot of signs proclaiming that "It Can Be Done." On one of these a local cynic scribbled the words, "Did you ever try to put toothpaste back in the tube?"

Putting toothpaste back in the tube would probably be a cinch for automation, but somehow the thought persists that there are a few things left that man can think of that man can't do.

One of these may well be the finding of a definition of automation that will cover all the fabulous things that the experts mean when they write about it.

The word "automation" seems to have been dreamed up by Del Harder, a Ford vice-president, about ten years ago. The simplest definition is "the use of machines to run machines."

Others: "the development of machines automatically guided by electronic circuits, tape recordings or sometimes by the very shape or color of the object presented to them"; or "the process by which a part of the energy output of any operation is fed back in such a way as to regulate the operation."

In the simplest sense the word would cover the fly-ball governor that James Watt put on his steam engine back in the 18th Century or the primitive machine-setting devices used by Jacquard on his automatic loom in the first years of the 19th.

In more recent but still distant times it would apply to the living-room thermostat that turns your furnace on and off, or the telephone dial system. In still more recent times it has produced such things as the pipeline that moves crude oil all over the country by means of a network of electronic impulses issuing from one control center. Or a painting machine that springs into action when something goes by that needs painting and stands silently at attention when something passes that doesn't need painting.

To the telephone dial exchange has lately been added machines that register the time of a long-distance call, figure the cost and make out the bill. Since the days of Harvard's Mark I there seem to be few mathematical problems so complex that they cannot be solved by an electronic computer of some kind. And the consequences of that fact are revolutionizing the whole bookkeeping business.

In short, automation is not exactly new, although it has been moving at an accelerated pace the last few years. It is interesting to note that Geoffrey Ashe wrote a piece for *Commonweal* on the subject in February of 1953 and never even mentioned the word. As a popular word it is less than a year old.

automation—the popular headache

To Walter Reuther and the United Auto Workers, CIO, probably belongs most of the credit for making "automation" the popular headache that it is today. In November of last year the UAW, determined to build up pressure under its drive for a guaranteed annual wage, called a big conference in Detroit in which it announced to the world that "automation," if left unchecked, would soon be producing with 200,000 workers the same number of automobiles that now demand the services of 1,000,000. A month

later at the CIO convention Reuther sang several variations on the same theme, with illustrations from the auto industry. There is no question that these preliminary warnings had something to do with the success of UAW's drive to guarantee higher unemployment payments in last summer's negotiations with Ford and General Motors.

For there is just as definitely no question that automation causes unemployment, immediately at least, if not in the long run. Last year alone the telephone industry laid off 17,000 employees as the result of the introduction of automatic labor-saving devices.

Today Ford has a plant in Cleveland that produces what a few years ago would have taken many thousands of men to produce. It is manned by 100 cleaners and sweepers, 50 carpenters and millwrights, and 350 lubrication and hydraulic specialists, electricians, technicians, machinists and toolmakers.

The rapid spread of automatic business machines to do book-keeping chores will certainly reduce America's huge office force greatly in the near future. But this is one place where the pains of unemployment need not be severe if only the most elementary sense of decency and restraint is employed by management. Since much of our office force consists of young women who are merely waiting around for Mr. Right, enlightened management can use the high rate of turnover to reduce the force more or less painlessly.

unemployment?

What will happen in the long run to employment is of course another question. If all the warnings are heeded, automation could and should increase employment since it greatly lowers costs and thereby increases demand, at the same time releasing purchasing power for the buying of other goods. Example: if people can buy a refrigerator for \$100 less than refrigerators cost today, more people are going to buy refrigerators, thus making more jobs in the refrigerator business, and those who would have bought refrigerators anyway are going to have \$100 left over to spend on a new washing machine that they would otherwise have stumbled along without, thus creating more jobs in the washing machine business.

Benjamin Fairless of U. S. Steel estimates that the manufacture of what you might call automation machinery has already mushroomed into a three-billion-dollar business employing several hundred thousand people.

If automation is going to mean steadily increasing employment, however, industry must, as even a conservative old bulwark like *Life* realizes, "take care to pass on the gains of automation in shorter hours and higher wages." And, Mr. Luce might have added, lower prices.

Peter Drucker, writing in *Harper's* last March, predicted that despite automation the problem of the next twenty years will be not so much unemployment as inflation. According to his figures, the population of the United States will increase 20 per cent in the next ten years alone while those of working age will increase only ten per cent and the working force only six per cent. He arrives at this by estimating that more young people are going to college, more old people living longer, and more very young people getting born. So he sees the problem as one of increased demand for goods with fewer workers (percentagewise) available to produce them.

Other economists closer to what might be called the "gloom and doom" school point out in answer to Drucker that businessmen in the United States have never been able to resist the temptation to keep too much of the profit for themselves as opposed to spreading it around in the form of higher wages and lower prices. The result has always been cyclical recessions or depressions following periods of prosperity such as that through which we are passing now because the people don't have the money to keep on buying what is being produced. This cycle can be delayed by large government expenditures for bullets or excess butter. And of course the unions and the New Deal have softened its effects greatly by increasing purchasing power and restraining profiteering in a score of ways. But in the end it gets you, like death and taxes.

So you can take Drucker and inflation or the Doom School and eventual depression. But either way automation is a permanent part of the landscape.

the nature of work

What will be its effects on the nature of work in modern times? We all remember the Chaplinesque character going crazy on the assembly line. Is this man headed for extinction or simply raised to the higher level of a "trained barbarian" who pushes buttons instead of tightening bolts?

There is a good deal to bear out the optimistic view. Certainly

the monotonous physical jobs will be reduced to a minimum in those industries where automation is possible. The Chaplinesque character will be almost eliminated.

But what kind of character will replace him? The composition of the labor force in that Cleveland factory of Ford's offers a clue. You will note that one-fifth of the force was in the unskilled category (cleaners and sweepers) and the rest in the highly skilled categories (machinists, electricians, technicians, etc.)

When one man is in charge of a machine that turns out a completely finished product it is certainly a lot easier for him to think in terms of creativity and craftsmanship, even though the creativity and craftsmanship are mechanical rather than manual.

Ira Wolfert, after making a tour of factories where automation was in the advanced stage, claimed that it was restoring to the men who ran these machines "the pride of authorship" that the workers lost in the earlier stages of the industrial revolution when they were forced to give up the complexities of craft production for the monotonous simplicities of mass production.

To me it is a little difficult to see how the operator of a machine can feel very much pride of authorship for what the machine produces. But maybe I am wrong. I certainly can see how the operator of such a machine is going to have to be able to do far more than push the button that starts and stops the machine.

The operator will undoubtedly have to know a great deal about the machine, enough to be able to cure at least minor ailments, enough to know when it should be stopped and started, enough to be able to catch the symptoms of sickness, pain or suffering in the machine. And of course in the background will have to be all kinds of brainy people designing machines and ministering to their complex needs.

the new race of workers

Drucker maintains that the new race of workers is going to be a much better educated, more interesting cast of characters than those we have known in the past. Even the "trained barbarians" of the technical schools will be inadequate to answer the demands of the new machines, he says. What we will need are men and women who have an ability to think, some skill in logic, imagination, and independent judgment, and the capacity to read and

write—in a word, all the basic equipment of educated men. Frankly, he didn't sell me on the idea, but that's what he says.

He quotes management of one large manufacturing company now employing 150,000 workers and hiring about 300 college graduates every year. These people predict that within a few years they are going to need 7,000 college grads each year. This is impressive, if true.

There is evidence to show that the trend toward the elimination of unskilled labor has been pretty steady even under mass production as we have known it the past 25 years. The U. S. Department of Labor, for example, tells us that since 1930 industrial employment has increased 50 per cent, but in the same period unskilled jobs have dropped from 6,000,000 to a little better than 3,000,000.

Now, under automation, we begin to see the disappearance of the semiskilled worker. And this is all to the good, because it is skill that makes work human. Skill does involve the ability to think, to adjust to different situations, to analyze and synthesize, to create. Machines don't have skill in that sense. I remember a Harvard professor explaining to us the fabulous accomplishments of Mark I and Mark IV, the computing machines. But his last words were, "Neither of them ever had an original idea."

Let's face it: none of us know what is going to happen under an industrial system streamlined and souped up by automation, or what life in the factory of the future is really going to be like.

Even an optimist like Drucker has to admit that we have a long, long way to go before we can boast that we live in a society in which always and everywhere we can say that machines are made for men and not men for machines.

For myself I believe that the solution lies along several converging lines: one, the development of trade unions into effective instruments for industrial democracy; two, the development of creativity and participation by the individual worker in the large enterprise from an over-all point of view by means of plans to share management, profits and ownership; and three, a hawklike scrutiny and rechecking of the whole industrial process in any one factory to make sure that human personality is not being degraded, warped or exploited by reason of any job that is unbearably dirty, monotonous or inhuman.

I cannot believe that there is an essential evil in any mechanical

process which eliminates drudgery and makes it possible to bring nearer to the grasp of all men what St. Thomas describes as "that minimum of this world's goods which is necessary for the good life."

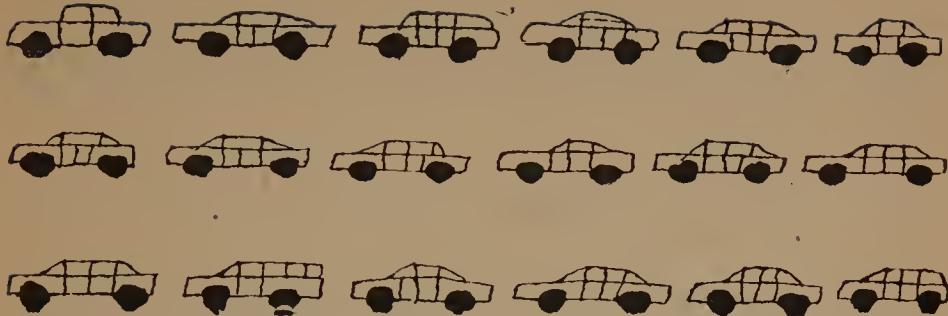
The answer to automation does not, I profoundly believe, lie in a flight from the cities back to the more primitive forms of life on the land. It lies in a determined effort to grapple with the complexities of this new world and master them, to eliminate what is evil in them and to build on what is good.

Despite what Mr. Hiller may think we know that automation is not going to create a paradise on earth. Paradise will remain in heaven, and earth will remain indisputedly earth. But automation, if used in a way that is consistent with Christian values, can make earth a more bearable place to live for millions that now find it unbearable and, perhaps, can make work a more human thing for millions who now find it inhuman. So far, so good.

William J. Gauchat

On the Need for a Divine Éclat

We all know
 What is wrong
 With the world.
 But O! O!
 Do we long
 Once to die
 To make right,
 To tramp on
 Stamp on
 The evil curled?
 The serpent
 curving bent?
 Of course—but no!
 Evil is a bore
 Good much more
 A chore.
 O for a flame
 To light our shame,
 A sudden noise
 Disturb our joys;
 O for a cock to crow
 Louder than an H-Bomb's blow!



John C. Hicks

fifty million cars can't be wrong

*John C. Hicks, an accountant
in an auto factory in Detroit, discusses
the assembly line and its logical outcome: automation.*

In Detroit between the dawn and the daylight the air is filled with exhaust fumes, and the mutterings of exhausted patience in what is known as the rush hour. It is the streaming of autos to the flow of the assembly lines.

This is traffic. Traffic is the beginning of the assembly lines, and it is the end. It is the daily assembly of the workers. It is the beginning of the factory community.

Quote Marshall McLuhan: ". . . fashion is the life blood of advertising. For if the ads are psychological machines hitched to the assembly lines of mass production at the distribution end, it is only by the intense appeal to the new, the different, the latest model or gadget that those lines are kept rolling." In Detroit fashions in cars keep the lines running until the annual changes of fashion.

There are other fashions in the cultural and spiritual worlds, fashions by means of which the auto-making community may be

observed. If I fracture all the canons of criticism by being a part of the thing I write about I will attempt to get an outside view by trying to apply some of the ideas of my peers who are outside the factory community.

by numbers you shall know them

The factory is a community of tools and of men. Tools are created, maintained and scrapped. Men are hired, used, laid-off or retired. The factory sometimes seems a very orderly place. To see why we might quote Father D'Arcy, "We . . . turn to science with its methods of measurement as the type of true human thinking. The most common and universal characteristic provided by the phantasm is number. . . ."

The seeming factory order comes from the use of two kinds of numbers: numbers used in place of description, and numbers used to indicate value. In such a welter of parts and people as the factory, things and men are numbered as highways are numbered, so that if you have a map you can find the thing. So a screw is dignified with a number longer than itself, and the man is diminished by a number on a badge.

If we tried to give parts and men their names, we would have a communication problem like that which existed at the tower of Babel. Since men are different they will have different names for things. The factory engineers have found a way to exorcise the differences of men by using the universal language of number. With numerical systems almost anyone can create a semblance of order.

The second kind of numerical system is that of cost. It puts a value on everything in the factory and enables the financial workers to control value in the plant, and write the history of the operation in decimals. In this system the categories of material, labor and overhead replace those of Aristotle.

Human acts can be valued, by a more efficient system than that by which they are reputed to be valued in higher communities. If a man is paid by the hour, and so many cars are assembled in an hour, his every motion can be valued. The big corporations released a tremendous amount of financial energy by the splitting of the penny. It enabled cost analysts to place a value even on human reflexes.

Even if we dream of other systems of value we must admit that

these number systems at least temporarily prevent the factory from sinking into chaos.

tooling for schooling

One aspect of the factory community is the community of tools. Man, the tool-using animal, has reason and hands. A tool can be an extension of the hand or of the mind. The auto itself is the solidification of many ideas. The system under which it is produced is a work of art, a tool out of the mind. Especially so, since all the work is directed and many workers in relation to their operations are almost mindless, using the mind of the engineer.

Quote McLuhan: "The entire urban environment has become aggressively pedagogic . . . the shapes of a technological environment are also idea windows."

Education goes on all the time; if it is not formal or directed it seeps by a kind of osmosis into the unconscious. It may be education for good or ill. Most men in the factory are not under the normal process of learning by doing, because there is no development other than the continual prodding of the time-and-motion-study man to make the work more machine-like.

It has been said that men are fascinated by the machine because it is like the process of human cognition. Pure reason operates like a machine, but in man reason is always modified by other factors that make up the mystery of man.

The factory is always striving to be a logical rather than a real world. It seeks to run like pure reason, like a machine. Men are being educated by this environment because after a while they take it to be a real world, and begin to believe that there is a technical solution for all problems; that the striving for a mechanical heaven seems not out of place.

neuter agendas

David Riesman says, "The very need for direction that is implied in our phrases of inner-direction and other-direction signifies that one has turned over one's life to others in exchange for an agenda, a program for getting through the day."

Keeping busy can be a way of escape from silence and self-searching. In the factory community the forty hours' devotion

organizes lives that may have no other principle of organization. If week-end freedom frightens, the worker can return to an ordered existence where the code of morals is well-planned. Function replaces funk.

The factory routine is other-direction at its finest. It fits a man for that ultimate other-direction which is efficiently applied in other parts of the world. If the factory is "aggressively pedagogic" it may be creating many other things besides cars. It undoubtedly is educating men to lean on agendas.

College boys are eager to accept agendas because they promise a security in an insecure world. The retired workers, like sailors who carry their weaving walk from the decks to the land, come back at every opportunity to see the place from which they have been unplugged. The factory which created routine may have made it as much a necessity as the auto.

to each his own

St. Thomas says, ". . . the proper act of justice is nothing else than to render to each one his own." Some song writer set this principle to music, *To Each His Own*. Russell Kirk interprets it thus, "Give to each man the things which nature fits him for . . . the things that go with his own nature, not a leveling equality. . . ."

In the factory there is much discussion of justice between union and management. It is mainly concerned with the division of the economic pie. Although in the factory which organizes men as parts of a machine, the unions have organized them as human beings, less attention is paid to justice in the sense of giving a man work fitting his nature. The factory gives him work fitting the nature of a machine. The quasi-eternity of the assembly line is his decalogue. The assembly line assumes that each man works at exactly the same pace, wants to do the same thing every minute, and does not wish to grow in skill.

The factory employs the literal concept of justice as a kind of scale. It demands not the whole man, but a part, and is willing to pay the going price for that part. For the remainder it has no concern. So we have falling off the assembly line and piling up in men's minds what Riesman calls "the unintended consequence." You might also call it the untaught education, the reserve of a thirst for justice unquenched, which sometimes like a fire unquenched

breaks out in strikes that the editorial writers cannot understand, since there are no dollars and cents involved. And the grievance procedure is filled with the pettiness of men, which yet testifies that they are still human and not yet economic consumption machines.

nature revised

McLuhan again: "... modern technology is so comprehensive that it has abolished Nature. The order of the demonic has yielded to the order of art."

If justice is rendering to each his own do we not owe justice to the factory, which gives us all the furnishings of the life we seem to want? Is the factory really creating a new nature where all that formerly depended on growth and development will now be created by art? Can feedback replace Providence and conscience? It does seem as if our electronic brains can build in all possible provisions against what used to be called "an act of God."

Justice to the factory might be to help it realize its own nature, which is automation. Attempts by time-study men to fit man more closely to the efficient machines are stop-gap procedures. Automation is quickly coming into being. Men as now constituted are evil to the machine, which demands complete automatism.

If we cannot change human nature (the attempt has not been given up) we may be able to change the environment so as to really create a new nature. As men have been helpless before hurricanes, they also may be helpless in the vise of the new nature.

Quote Graham Greene: "... with the death of James the religious sense was lost to the English novel, and with the religious sense, went the importance of the human act." The human act seems relatively unimportant in the factory. What is important here is the machine act. Most of the acts of workers are machine acts, almost involuntary and performed sometimes as a reflex with almost complete detachment of mind. Of course at this point the factory does not approve of the complete machine act, since complete lapse of contact between reason and hands produces accidents and the safety program testifies that accidents are expensive. Again it is seen that justice to the machine is complete automation. The assembly line wants to run free of that uncertain "human element."

communication levels

Communication is essential in community. How does the worker react to his environment? Riesman says: ". . . many Americans have found only one workable defense against the pressures of their ideological environment, namely apathy often touched with humor, or a self-protecting cynicism."

In contrast McLuhan says, "Discernment and detachment (*krisis* and *apatheia*) are two characters of the mature Christian soul."

My dictionary says that apathy in its original Greek derivation meant "not to suffer." The attitude of the factory worker seems to be just that. By making a joke of everything, he can avoid looking beneath the surface or turning over old planks to expose the reality that might cause suffering.

Discernment as McLuhan has pointed out in *The Mechanical Bride*, concerning advertising, could also be applied to the factory. He showed how accepted things, if they are separated from their environment and studied by themselves, reveal their inherent ridiculousness. It is only all of them taken together that seem so overpowering, as the power of advertising is in its mass effect.

But there is little of discernment or detachment in the factory. Men rather seek to communicate on the safe, non-controversial level. As McLuhan says: "Li'l Abner, Bob Hope, Donald Duck, Marilyn Monroe become points of collective awareness and communication for society." And Riesman writes about amusements ". . . they are like the weather an endless unifier of conversation and attitude."

The factory by not demanding the whole of a man's effort leaves him communication in trivialities.

The management community itself communicates with the workers on a trivial level. The diminutive division of parts and work makes for a kind of sublimation of triviality, wherein the best college-trained minds in the factory are concerned with the minutiae of a worker's motions or the kind of sandpaper to use.

Then there is what Drucker calls: "the rabble hypothesis." Communication with the workers as children who cannot be trusted is the method. There are signs and bulletins and all the mechanical devices designed to curb the foolish acts of children.

Tocqueville said: ". . . it is especially dangerous to enslave men in the minor details of life." But you cannot trust the hill-

billies, the jigs, and the D.P.s. So we have automatic water shut-off, towel controls, sawed-off lavatory compartments and other nursery appurtenances.

history is not manufactured

The Christian community at least in part overlaps the factory community. Has it then any judgment upon the factory problems? It is a historic community that antedates the factory. What is the history of the factory? Is it in repetition of model after model unto the perfect car? We cannot imagine any end to auto production in such a car. The publicists say there is no end to improvement. We have replaced the horse but horsepower seems infinite.

Then is history made up of human acts or machine acts? If machine acts, then will the Mystical Body reach its fullness in a technological heaven on earth?

We call on Father Georges Didier: "The Christian therefore must live a paradox of passionately embracing every task, temporal or otherwise, which tends to realize some of the kingdom of God on earth, while knowing that his total realization is impossible, that even partial success is problematic. He will not hesitate because the humblest, the most fleeting, accomplishment of true human fraternity—won at the end of a scientific, economic, cultural or social effort—is inscribed in eternity: is a joy forever."

There may be human acts then, such as will survive automation, that will be inscribed in eternity. These may be the by-products of the factory that escape even the salvage department. There is another pattern working alongside the planned pattern.

Father Ong says: ". . . the external pattern we can discern always yields in importance to private internal patterns written in men's souls . . . here inside things is the created counterpart, the reflection of God's plan, God's Providence. You have to see the surface and the inside simultaneously to get the meaning of the universe."

We may be tied to that forty hours' devotion but I think that there is a kind of meditation on material things, in which we can consider both the factory and the philosophers; and by inspection and diagnosis of the material things that awe us see the reality beyond. We can keep trying to get that "inside" information.



Niall Brennan



god in the machine

A few years ago Niall Brennan in The Making of a Moron gave his reactions to industrialism.

From Australia he writes this article—a reconsideration of the individual's relation to technology.

There was, once upon a time, a holy youth who attributed much of the world's misery to machinery, and who decided to become a self-supporting simple-lifer, detached from gasoline and power plants. The first thing he did was buy a hammer and nails, while his wife bought some needles and cotton. Together they enjoyed the holiness of simple creation, until a cynical friend asked them what size factory was needed to produce the hammer, the nails, the needles and the cotton. It was a problem; while the automobile may be easily replaced by a horse and cart, the replacing of nails and needles by something which can be built at home is not so easy. The average simple-lifer will find, on analysis, that the more basic his techniques become, the more his necessary tools become the product of larger and more complex processes. A wardrobe is easier to build than the nail one uses to build it with. A suit is easier to make than a needle. Electricity is easier to make, in principle, than kerosene or gas. The simple life has a disconcerting way of demanding more elaborate technical equipment.

the not-so-simple life

The simple life of the holy nihilist is, in this way, out of touch with some technical realities. The problem of the nail will not be solved for him by the desert father, who was probably content to buy his desk ready made, but by the true craftsman of today who will not use a nail anyway; and who will point out that the methods of joining wood together are the same today as they have ever been: by glue and jointed wooden peg, or by wrought-iron flatsided hand-made nail; that the modern wire nail, which bends easily, splits the wood and fails to grip, is simply a 19th Century invention to facilitate quick and shoddy work. The problem of the needle is solved by the example of history, for needlework was at a much higher standard before needles came from big factories than now. Men made light before they made either electricity or kerosene; I do not know how, but they did it; and their processes were probably not simple.

It is a mistake to regard complex techniques as something essentially modern. The fourth book of Genesis tells of Tubal-cain, "a hammerer and artifex in every work of brass and iron." Even before his day, in the Bronze Age which is closely associated in the mind of the newspaper-educated with the Stone Age, men knew of the alloying of copper and tin and the methods of extracting each from their crude ore. Noah presumably had some knowledge of cauking timbers to make them water-resistant, a problem which today's bank clerk might have difficulty in mastering. If today's simple-lifer wants to build a bridge, a couple of straight tree-trunks pushed over the stream might do, but it will be less efficient, less graceful and shorter-lived than a bridge built upon the principle of the cycloidal arch, the mathematical principles of which were worked out by Galileo and Pascal before Christopher Wren embodied them in the building of St. Paul's. The simple-lifer will have to go back a long way prior to the industrial age before he escapes complexity of process; may have in fact to go back to the jungle and the swamp among the birds and the beasts. He may find that in the order of nature he has still not escaped it for the nest of the lyrebird and the burrowing power of the wombat and the earthworm were given them by God for their own tasks, while that which God gave to the simple-lifer for his tasks was designed to lift him out of the jungle and the swamp.

A degree of holiness—in its fullest sense, “wholeness”—is possible through the proper utilization of discoveries made about the properties of material things. The “simple life” has no real merit of its own, no more than has an indolent virginity; indeed, like the latter, it can be an escape from full human responsibility dressed up in pious robes. When Adam was given charge of the universe—with its manifold wonders of relationships—he was commanded to “dress and subdue” it; he was given a part in the continuing creation. God made the world, and what He revealed to Adam we do not know. We have to discover it, because we have not Adam’s preternatural knowledge. We do know that God made a world of infinite wonder, the infinite complexity of which is shown in the system of relationships by which one part of matter acting on another part of matter produces a third form of being. Discovery and utilization belong most properly to the order of worship, not to the order of evil. The “simple-lifer” can easily slip into Mechanism.

The spiritual problems of technological progress are not just a matter of holy simplicity against diabolic complexity. The problem goes a long way beyond that.

man's investigation of wonder

It is doubtful whether many important discoveries belong to modern times. The spectacular changes in ordinary life which have come in the last 150 years are the products of application rather than discovery. The belt-drive is simply an adaptation of the much more tremendous discovery of the wheel, and one discovery, that of artificial power sources, can spread itself over the whole of society in a way that tends to obscure the much more important discoveries to which the power was harnessed when it came. The ancients bore their way like scholarly moles through the properties of most things from straight lines to curved metals and have given us an impressive heritage of human creation to live up to: in thought and theory, mathematical and philosophical, in the use of materials ranging from silk to stone. This is technology in its basic sense: the application of the laws of nature to the service of man. It is the development of tools by which the work of man can be improved, both in quality, and in speed of production. The two elements are important because they so often go together. A primitive saw cuts neither

as neatly nor as quickly as a good steel saw of today; and the pattern of a saw's teeth, and the angle of the cutting edge of a chisel, or the chemistry of the oxywelding flame are all the result of man's investigation of mystery, his co-operation with God in finding out the things which God arranged for him. The relation between cause and effect is the relation established by God in the first place. Man has always been technically inclined, has always sought for better and speedier ways of working, and alone among all animals has become the master of the tool. Man's use of tools is one of the things which distinguishes him—even to the most bone-headed of sceptics—from the rest of the animal kingdom.

beauty and greed

Such an idealistic attitude toward tools runs into difficulty in this 20th Century of man's Redemption and 200th Century (possibly) of existence and use of tools. This is the high point of technical development in the history of the world. In some arts and crafts, mankind has reached and has past his peak of achievement; but in the making of tools, he is climbing upwards fast. A social fact worth looking at is that this day and age of such immense potentiality should in fact be an age typified by an impersonal and standardized shoddiness of creation which is probably unique in the history of the world. On a basis of equal potentiality, the Polynesian native working with equipment that we would regard as barbaric in its deficiency is producing more beauty, more originality, and more delight for his fellow men than we of the big cities and the buzzing power plants are. One may travel through the "backward" areas of Italy and France, untouched by industrial "progress," and amid material poverty one can find a rich diversity of human creation which makes the journey a panorama of artistic beauty. One can travel, by way of a change, across the greater distances of U.S.A. and Australia, and find a monotonous repetition of cheap manufactures, standardized patterns and most sorrowful of all, identical thoughts. If one is to praise tools as aids to holiness, one should state what is wrong with the tools or the use of them, in this day of ours.

The historical pattern of the "industrial revolution" is too complex to deal with in a paragraph; such a welter of events and developments demands the succinct treatment which only a single

sentence can give. Standing out starkly as the underlying force behind all the fuss of the 19th Century was one single, primitive human motive: greed. As fast as James Watt, in his happy innocence, discovered that steam could bounce a teaspoon, some Victorian tycoon grabbed it as a means of making more money, more quickly, and more inhumanly. In much the same tragic way as the powerful minority of today can grab from the timid hands of physicists the secret of an atom bomb, so the tycoons of yesterday grabbed steam, electricity, and worst of all labor; and harnessing the labor up to the machines, they proceeded to make cheaper and shoddier articles, more quickly, cheap enough to be attractive while still leaving a cozy margin of profit, and broadcast to the market-places with enough prodigality of advertising to drive the original craftsmen out of business. It has always been a sound rule of money-making that two results of original sin go hand in hand: the greedy and unscrupulous man can always find a foolish man prepared to keep him in business.

So much is obvious. A good tool helps man to work better. By making his work better, it makes him a better man. A tool, so-called, which has as its object the satisfaction of the baser appetites will corrupt the user, as much as it corrupts the work. The master becomes a hypocritical robber in disguise, the labor harnessed to such machines becomes depersonalized and subhuman. So much is common knowledge. The fact that these practices and the philosophic framework in which they are carried out is so widespread need not blind one to further, more subtle aspects of the problem.

beauty in mechanical progress

If large-scale machinery and heavy industry have become almost synonymous with inferior, greedy, mass production, one can still catch glimpses of the true beauty of mechanical progress. One catches a glimpse of it in the sleek majesty of a DC6 cruising at 8000 feet above the Pacific, a beauty of creation which is in strong contrast to the free orchids and champagne with which the sales-managers of the airlines lure you into it. One sees more than a glimpse of it in the contrast between (I take some examples at random, only) the Customline which I drove two years ago and the British Landrover which I drive now. The Customline is fat, brassy, tinny, with the cushiony comfort of a harem, and a speed altogether

out of proportion to its normal usage; and is cluttered up with unnecessary impediments to its full usability. The Landrover, a sophisticated version of the jeep, is squat, not very comfortable, but eminently manageable in all types of country, and a joy to handle and maintain. . One sees perhaps the best of technical progress in medicine, in surgical instruments, and hospital equipment, and certainly one sees it in agricultural equipment. The horse, plough and harrow may do a serviceable job, and are admittedly inexpensive. The power driver rotary hoe, which costs a lot more, will do a better job more quickly. A man and a horse will take a week to clear some scrub—at a rate of £12 (\$33.60) for the week currently prevailing in my locality—but a bulldozer which costs at the outset £11,000 (\$30,800) will do the same job in an hour at the current hiring rate of £3 (\$8.40). One has to be very romantic to prefer the primitive method. If one argues that mere speed is of little value, the farmer and the housewife will contradict, because in both cases their day and their seasons are limited as to time; the amount of work they do in that time is the measure of their efficiency. When to the increased speed is added a superior result, there is a lot to be said for mechanical aids. Even the Trappists who have recently moved in near to us brought a tractor with them.

cost and maintenance

The improved result brings with it two factors which must be considered: first that of cost, and second that of maintenance. Of the first, little can be said since it has been shown that generally speaking, the increased initial cost is offset by the returns. The majority of people who use good machines for valid purposes—the power sawbench, the washing machine for baby's diapers, the tractor on the farm, the airplane for the commuting business man—find that in the long run, it pays them to do so; pays them, not only in economic terms but in the satisfaction of better work, greater productivity, and even less intemperate haste to get the job done. The second factor is more important.

People can use machines because they are lazy, because it is fashionable (relatively few people *need* an automobile although everyone *wants* one), and they can be used improperly. The big tycoon with his power-driven looms for jerry-building gladrags is no more a technological prostitute than the housewife who uses an

automatic washer to do her stockings and hankies in order that she will have more time for cake and bridge. The machine must be ordered to the whole life of the person using it; must be a good tool, and not just a fancy plaything.

total dependence on the machine

It is in the question of maintenance that the fancy plaything often boomerangs, and gives us example of Mary Shelley's *Frankenstein* or Don Quixote's giants. Once we lose sight of the machine as a tool, then the monster enters our life. One hears, with growing frequency, that what cannot be done by machine cannot now be done at all. This applies not only to relatively complex practices like domestic laundry ("I never learned to wash by hand," wailed one housewife, whose automatic washer had broken down) but to even simpler human tasks. I recall a portly cleric whose car had gone to the garage and whose face grew red with indignation as he announced the extent of his misfortune: "I had to walk, sir! Walk!" Oh, memory of the friars who tramped the length and breadth of Europe, spreading a sandal-shod faith.

Total dependence on the machine has a limiting effect on human personality, to begin with; for machinery tends to become more specialized as it becomes more complex. There are certain things that no automatic washer will wash, certain places that no car will go. The primitive method will always remain as the best method, will indeed come into its own, not as a primitive method but as a modern method for a specific purpose. It still takes a horse to pull a car out of a bog.

If mankind is going to accept for its use and benefit a more technically detailed way of life, two things are necessary. It is sheer insanity to regard the machine as a total replacement of the primitive method. The man who owns a car must not let his feet atrophy, the wife who owns an electric stove ought to have some knowledge of open-fire cooking, the farmer who runs a mowing machine should learn to use a scythe. Such knowledge is the least compatible with human dignity. The master should be able to do all the tasks of his servants. If he is not able to, he is not master. This rule which applies to men applies with greater force to machines. If we are going to use them properly, we must be able to do without them.

how to make the machine work

If knowledge of how to get along without the machine is necessary, knowledge of how to make the machine work is equally necessary. The growth of the servicing industry—a product of dubious sales methods—is creating a whole race of people who use machines without the slightest knowledge of how to keep the machine in use. One does not ask that an elderly matron be a qualified refrigerator mechanic, but if she is going to accept the benefits of her monster, it is in her own interests and compatible with her human dignity that she learn a little about it. If she is going to have a complex machine in her house, she ought to pay it the compliment of doing a little complex thinking herself.

Machinery at present is breeding a race of helpless whimperers who can do nothing except turn knobs, or yell for a mechanic to come and get them out of difficulty.

The maintenance business and the sales business go hand in hand; in order to sell machinery, especially domestic machinery, to a sufficient number of people (the majority of whom do not *need* it), the makers must overcome the natural eccentricity of the machine itself; and hence, the widespread growth of the servicing agents. The vicious circle is completed by the association which exists between the makers and the servicing agents, in both of whose commercial interest it is to secure regular replacement either of parts or the whole of the machine in question. It is not easy for the owner to claim mastery over his machine in conditions like this. For the amount of good that machines can do, it is a fact that today, in diminishing patience and increased exasperation, they do a lot of harm.

In the hands of economic pirates, they have little chance of fulfilling their true nature. Their true nature is good; good because they are result of man's use of the works of God, and can be used for the greater glory of God.

The December issue of Integrity is on HAPPINESS . . .

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book reviews

I WANT TO SEE GOD, \$5.75

I AM A DAUGHTER OF THE CHURCH, \$6.75

by Father Marie-Eugene, O.C.D., Fides Publishers

For many souls these two volumes should prove an instrument for progress in prayer hitherto unavailable—if for no other reason than that they make the authentic experience, common sense and theology of the Carmelite tradition easily available to spiritual directors.

The author is a Frenchman, a Carmelite, now one of the major superiors of the Order. During the last war he was called to active military duty and he held a regular commission as a naval commander. When he finally returned to monastic life a group of lay people asked him to give them a course on prayer. The lectures he prepared for them are published in these two volumes.

His intent is to teach the art and science of prayer to those who are thirsty for God but who find it difficult to grasp the language of the Masters of the Carmelite Reform, and furthermore are frightened away from their original writings by the glorious hodgepodge in many pages of St. Theresa and St. John's theological mole. For these souls Father Eugene-Marie wishes to be a source and a guide to the originals, himself trying to be "as unobtrusive as possible in order to let the Masters themselves speak, gathering their teachings exclusively, clarifying them by parallel passages and arranging them in a synthesis which would still be theirs." He does all this by incasing some of the most significant passages of the Masters (and he is not afraid of repeating the same text over and over again) in a text which is clear, well-organized, the fruit of sound modern theological thought, formed on the background of the spiritual experience of the last centuries which have made us understand better much of the writing of the Sixteenth Century.

The general outline of the two volumes follows the plan of St. Theresa's *Book of the Mansions*, but as far as possible organizes the material around practical topics: the devil, spiritual reading, spiritual direction, friendship, Our Lady as Mediatrix, etc. This attempt to tidy things up makes the book even more useful for spiritual reading and meditation on a particular topic. It also helps to a certain—although imperfect—degree to dispel the temptation to see in the succession of the "mansions" a rigid plan which would be almost binding on God. Any strict adherence to the plan outlined by St. Theresa in the *Interior Castle* tends to neglect a bit the reality that in some souls—perhaps

particularly in souls who live in the world without the external order of a rule and a cell—God seems inclined to anticipate some of the intimacies and darkness which the *Castle* assigns to later stages, thus telescoping the journey in a strange way.

The last chapter of the second volume, on the saint in the Whole Christ, is a treatise on the role of prayer in the apostolate and seems to point out that if the Reformers of Carmel had nothing to do with any new method of the apostolate, they nevertheless formed a method and science of the formation of apostles.

This work is a thorough, theological, rather complete treatise on prayer in the Carmelite (strictly speaking, Theresian) tradition without the usual polemics on predestination and infused contemplation which seem to be standard part of other works with the same purpose. This makes the book unique and enjoyable as well for the layman who would be annoyed by such theoretical polemics as for the priest who has been put off by the dryness and learned bickering in the usual handbook of ascetical and mystical theology.

The book tends to form and to foster in the soul a spirit for prayer in the atmosphere of Carmel. It is not only an exposition but a continuous invitation, and the translation conserves very well the quality of persuasion of the spoken word. Again and again the reader cannot help stopping and praying: "Oh let me come that close to You."

Peter Canon

THE MYSTICAL BODY OF CHRIST

by Friedrich Jurgensmeier, Sheed and Ward, \$5.00

"I pray that it may bring to many, especially to religious and to aspirants to the priesthood, a deeper understanding of, and a more ardent love for the Mystical Body of Christ which is the Holy Catholic Church," writes Archbishop Cushing.

Certainly this book has served to answer the Archbishop's prayer in the case of the reviewer. The author, Father Jurgensmeier, was the spiritual director of the Paderborn Archiepiscopal Seminary. This book, his only work, is partly the result of conferences he gave to the seminarians.

He admirably succeeds in synthesizing the ascetical, liturgical, and dogmatic aspects of Christian Life with the dogma of the Mystical Body as the key and center. This is a synthesis very well adapted to our times and one for which there has been a great need. Many "approaches" to the Christian problem are published, but few have been so fully satisfactory from the standpoint of the intellect. Most have

been content to point out a particular solution or promote a certain line of endeavor, ascetical or liturgical. Few have the breadth and scope required to reconcile effectively points of difference. Few have been at pains to eliminate excessive devotion to partial causes. This is responsible for some of the lack of sympathy with which the proponent of the ascetical endeavor is met by the liturgical enthusiast. In his turn, the ascetically-minded writer has been suspicious of the liturgist. His works have served to promote anti-liturgical reaction. All this is detrimental to the unity which we should all enjoy in our approach to the *mystery* Christ came to communicate to us.

Father Jurgensmeier has evaded this dilemma. In place of confusion he has given a plain and workman-like explanation. He has described the interaction of the two elements of personal perfection (ascetical) and social participation (liturgical). He has pointed out their perfect reconciliation by the doctrine of the Mystical Body.

Many writers have said that this dogma is a critical one for our times. The underlying reason is that we are face to face with the fact of the individual in the community and the God-given tendency and right of both to perfection. How both these tendencies, often in opposition, are to be fulfilled is the underlying problem which the Church answers with the doctrine of the Mystical Body.

Since the common effort to praise our Father (liturgy) is readily perceived to flow from the unity of the Mystical Body, the author has been concerned mainly with integrating the ascetical effort of the individual Christian. He shows it as the "growth in Christ" which builds up the Body. "Existence in Christ" is the share every member receives at baptism. It is the seed of "Life in Christ" which is promoted through a personal ascetical effort. This is not to be pursued at the risk of excluding other members, but is to fit each for communion with all in Christ and, through Christ, with God.

In selecting the Mystical Body as the fundamental principle of asceticism, the author has also made resolution of one besetting problem of ascetical theology: the perfection of the individual while in the community. One solution is that of the eremitical life: the individual forgoes the community. It is one of the best solutions devised, but it is not the ideal Christian solution. The Christian ideal is to be "in the world, but not of the world." Man in Christ is to flee, not the world, but the spirit of worldliness. Yet he is to fight this spirit most effectively: "our battle is against the world-rulers of this darkness, the spirits and powers in high places."

Father states the crux of the problem in this way: "Systematic asceticism, the object of which is to promote the pious life of the individual, cannot take fellowship as the fundamental idea of piety . . .

unless the latter (fellowship) is based upon the principle of the Mystical Body . . . purely individual piety is impossible; there is but one life, *the life in Christ*, for the individual and for the many members with one another in one fellowship with Him."

On this statement, he proceeds to develop an ascetical theology based soundly on the Mystical Body. There is much to be said for this point of view; not least is its intellectual appeal. There is a certain masculinity in this dogmatic approach, basing all ascetical endeavor on the need for the growth of the Body. This is very attractive to men especially. Man, more than woman, is concerned with the social perfection of the species. This is naturally built into him by the Creator. Since he is a man raised above the natural to the supernatural realm, the attainment of this perfection is no longer the end for the Christian which it would be had he not been elevated. This urge to the perfection of the species has been taken by Christ and sublimated in the supernatural urge toward the perfection of the Whole Christ. As a moving idea, this has a natural appeal to the masculine mind . . . it makes the individual man a part of a great movement.

Having spent many years in parish work before his appointment to the seminary, Father Jurgensmeier was admirably suited to his task of forming the young men in his care for their task in later life. His book is especially welcome to the diocesan seminarian or priest.

Joseph E. Norton

THE LAST ESSAYS OF GEORGES BERNANOS

translated by Joan and Barry Ulanov, Regnery, \$4.50

The worst thing about this book is its title. The last essays of a visionary and eloquent writer would indicate a summing-up, a development in depth of the many insights that have illuminated a lifetime. First of all, these are not a conscious summing-up of many avenues of thought, nor are they essays. What we have are five speeches delivered by Bernanos in France, Switzerland and North Africa. A speech differs in a very special way from an essay, and Bernanos' often violent utterances are quintessentially the impassioned outpourings of a man who knows he will have a living audience. "Our Friends the Saints" (one of the essays) is pre-eminently a speech, even a sermon, revealing the rapport between the speaker and a special audience. There are also printed here several asides to the audiences that are alive and valuable comments on the days of '46 and '47 in which they were made, and on Bernanos himself.

The splendid thing about this book is that the five speeches are

wonderful as speeches—vivid, dramatic, full of insights. It would be almost impossible to reduce the many glancing thoughts contained in this book to a schema. His main concerns are freedom, revolution and human liberty, the world of machines, France at the present hour, and above all, sanctity. The strength of each talk is that Bernanos is able to pinpoint with a fervent clarity the terrible weaknesses, defections and dangers of our time, especially for his own nation and all of Europe.

In discussing the world of machines, he adverts to the atomic bomb, saying, "By grace of the sacrament of Bikini, man really becomes spirit—but in another way than he had dreamed."

In talking of World War II, he states, "Totalitarianism was beaten by its own methods. Admittedly, it could not have been otherwise. But in admitting this one condemns a free civilization which allowed itself to be so deeply invaded by evil that in order to save its own life, it had to cut away some of its own flesh."

Many people have criticized Bernanos because he sees and describes problems of man, and of man's spirit, with such passionate urgency that he leaves his readers searching for conclusions or solutions which he does not propose. He sees this in himself, and says, "Since my return from the Americas, I have heard myself reproached for often being right but not drawing any conclusions. What do people mean by 'drawing conclusions'? To adopt a system? To join a political party?"

He explains that he knows of no system or party at the moment which could maintain an idea intact. He cannot relinquish his dearly-held ideas to any group or party, since true ideas, "Go out into the world like little Red Riding Hood," only to be violated at the first street-corner by any old slogan in uniform—since all slogans today are in uniform.

Bernanos' deepest concern is human liberty—a liberty blocked by the uniforms of conformism, propaganda, the machine civilization, totalitarianism. His aim is to show up these forces as the blocks that they are to spiritual freedom, to help, like Socrates, in "the delivery of men's minds" to freedom, since, "The world will be saved only by free men." Bernanos is a type of prophet. He is telling us that the world needs the prophetic spirit—and this can never be reduced to a system. This is enough of a role, of a contribution for one man.

This is hardly a book for everyone—for the general reader. Any-one who takes the trouble to read *Integrity* should read it. Those Catholics, especially in Europe and the United States, who are concerned at the lack of Christian witness in a time of unspeakable suffering and crisis, should most certainly expose themselves to these impassioned sentences that delineate the deepest causes of this suffering and crisis.

Jerem O'Sullivan-Barra

THE CYPRESSES BELIEVE IN GOD

by José María Gironella, Knopf, \$10.00, two volumes

The Spanish people have always been united in their love of justice. But the majority of a people must have some palpable experience of political and economic justice if they are to hold its concept in common perspective. When they are denied it for a long time, as has been the case in Spain, the vision becomes fragmented, and a more crucial question supersedes that of national unity—the question of individual survival. The nation splinters into factions, anarchists, communists, leftist-republicans, socialists, syndicalists, Falangists, monarchists, each of which brandishes its claim to that distorted fragment of justice which vindicates the survival of the group, until it becomes for the members a symbol of national redemption. The number of particles which have to be pieced together to reconstruct a broken and anguished whole must be gathered from a heterogeneous variety of people from every walk of life: priests, teachers, fathers and mothers, landowners, military men, bankers, architects, industrialists, barbers, doctors, dentists, lawyers, policemen, tradesmen, bootblacks, pimps, and prostitutes.

This is one of the things that José María Gironella accomplishes in *The Cypresses Believe in God*, published two years ago in Spain and translated with inspired fidelity by Harriet de Onis. He shows the mounting tensions of a Spain on the brink of civil war as they affect the associates, friends, neighbors, and relations of a young boy on the threshold of manhood, studying the world about him in order to assess his responses and discover his own place in it. It is through these people that he is alternately attracted to and repelled by the conflicting ideologies, which, as one bitter crisis is followed by another, separate the people into ever-congealing knots of animosity. The book is bursting with voluminous cast of characters who are no mere wooden mouth-pieces for the parties they belong to, but individuals of flesh and blood and nerves, who add their own fiercely human contribution.

But the author does more than tell a gripping story through the sensibilities of his protagonist, Ignacio Alvear. He transcends its vast and intricate structure through another character, the boy's younger brother, César, who is studying for the priesthood. While both young men are profoundly involved in the disaster taking shape, Ignacio's reactions are wholly human. For César, the agony of Spain is his own agony, and it is out of the fire of her disorders that he lifts his heart to God. Going about among the poor and the wretched in humble and abnegate service, pouring out love and compassion on the flames of ingratitude and hatred and suspicion, he makes of his life a holocaust of atonement for centuries of callous oppression.

Towards the end of the novel we see the shadow of the Falange approaching in the person of Mateo Santos. The book ends before Ignacio aligns his loyalties with the Falange, but there is every indication that this is the way he is leaning. Because things have reached such a desperate state that any order, however ruthless, seems preferable to the carnage and sacrilege being committed in the name of freedom, and because of the cold, hard, logic and high moral caliber of Mateo Santos, some readers may get the impression that the author holds Falangism in a favorable light. It is this reader's belief that he is merely accepting what has actually come to pass: the fanaticism of Falange did win out over the other fanaticisms, and, however harsh its methods, however grim its peace, it has succeeded in imposing some sort of order upon the ruins of an exhausted nation. But through the selflessness of César the author pleads that there might have been another solution.

Elaine Malley

A ROCKING-HORSE CATHOLIC

By Caryll Houselander, Sheed and Ward, \$2.50

Perhaps it is unfair to begin this review with a minor point of unfavorable criticism, but I think it should be said: the jacket gives an extremely misleading picture of the actual content. The artist may have read the book, but did he catch the spirit? I doubt it. There is no trace of pollyanna Catholicism here! This is *not* a pious, gay, delightful, little book of childhood, adolescent, and early youthful anecdotes. This autobiographical sketch of the early life of Caryll Houselander is wholly serious. It is self-critical, but without bitterness or self-disgust. It is an analysis of the effect certain various events had on her spiritual life, of their relationship to her accepting, then doubting and rejecting the Church, and finally of her return to the true faith, and of her overwhelming sense of the indwelling presence of Christ in all men and of her desire for communion with Him and with others because of Him.

The incidents which Caryll Houselander has picked as important enough to relate are extremely stimulating. They will lead us to further analyze our own reactions to the subjects under discussion, and serve to bring to mind happenings in our own lives which have had similar important effects on our religion. She clearly shows how strongly the emotional and spiritual life are commingled and how necessary it is for us to have a firm intellectual background of Christian dogma in order to combat successfully the emotional pressures which tend to push us away from God. She not only touches upon personal human relationships, but also gives us her ideas on authority, guilt and confession,

Catholic education, money and religion, parent-and-child relations, the difference between "good" Catholics and good Christians, etc. *A Rocking-Horse Catholic* is exceedingly readable and worth looking into with serious intent.

Peggy Short

THE HISTORY OF ISRAEL

by Giuseppe Ricciotti, Bruce, \$15.00, two volumes

During the period of the so-called "Enlightenment," the famous sceptic, Renan, wrote three books, which he hoped would demolish religion. In these books Renan popularized the first efforts of "Higher Criticism"—efforts directed at tearing down the historical veracity of scripture. His works shook the faith of thousands of untrained minds. Renan wrote principally on three subjects: *The Life of Christ*, *St. Paul the Apostle*, and the *History of Israel*.

The great scholar, Father Giuseppe Ricciotti, has taken Renan's works as his lifetime challenge. Previously we have received his *Life of Christ* and of *St. Paul the Apostle*. Now, recently translated into English, we have the third part of his herculean labors—*The History of Israel*. With the grace of God, this book could undo a part—perhaps a large part—of the mischief done by Renan and Co.

For since the time of Wellhausen, the great champion of higher criticism, archeology has disproved many of his theories. This school had, as its *a priori* assumption, the principle that the Bible was a contrived document, without chronological order or historical truth—certainly without any divine inspiration! In the meanwhile, however, neutral archeologists, unconcerned with quarrels over scripture, have amassed considerable evidence to show that where the Bible said a city was—it was! And when it said a certain king reigned—lo and behold, he reigned! There are records to prove it.

Father Ricciotti, writing in the middle of the 20th Century, is able to appeal to "Caesar." "Science proves" that science was wrong. Following the bold outlines of the Old Testament, and bringing in a wealth of theological and philological evidence, he is able to throw remarkable light on such chapters as The Patriarchs, Egypt and Moses, The Land of Israel, etc. The book abounds with illustrations and maps of every kind. And yet, the book remains a popular one. It is no Ph.D. thesis. He did not write it to illuminate scholars but to bolster the fund of knowledge of the layman.

This is important. Faith is a supernatural gift, but it has historical credentials. Faith is not unreasonable. We needlessly expose our faith by not exploring its reasonableness. During the heyday of the higher

critics, the Catholic clung to scripture through faith. The reigning pope condemned the errors of the new school, and that was as is right, enough for the faithful. Now God has rewarded this faith, by supplying the archeologists with some of the answers we needed. There are new weapons in our arsenal, and the counterattack is on.

Do not suppose, however, that the book is written in a contentious, negative manner. It is not. Father Ricciotti is never a man for flashy exposé. The book is written with the master's love for his subject matter, and for the truth.

The book comes in two volumes, and sells for \$15.00—high, but unavoidably so, considering the profusion of illustrations. It begins with the earliest epoch of Jewish history, and continues to the destruction of Jerusalem, about 40 years after the death of Our Lord. The whole question of Christ, and his relationship to the Jews of His time, is not considered in this book—and indeed, it would require a special volume in itself to do so. For this question, see Father Ricciotti's earlier work, *The Life of Christ*.

Michael David

THE ROSARY OF OUR LADY

by Romano Guardini, Kenedy, \$2.50

It is especially significant, I think, that so distinguished a liturgist as Romano Guardini should write with such love and enthusiasm on the extra-liturgical devotion of the rosary.

Let those who divide Catholics into the missal variety and the rosary variety please take notice!

As Monsignor Guardini points out, all prayer expressions cannot be reduced to the same pattern. Here he pinpoints the crux of the arguments of those who maintain that the rosary is too material and external an expression to be a high form of prayer. God must be worshipped "in spirit and in truth," they are fond of quoting. "But," Guardini points out, "'spirit' does not mean thought but the Holy Ghost that hovered about Christ, assuming at Pentecost the guidance of Christian history; and 'truth' is not an incorporeal emotion, but the living order in which Christ has placed us before the Father." Even in the seemingly most exterior form of prayer, this order can be maintained, this spirit can hold the reins—just as they may become lost in any form of prayer, even the most spiritual and the most interior.

Of the different forms of prayer, Monsignor Guardini places the rosary in the same category as the litany and the antiphon. It is an old, old form used by man through the ages. It does not require any preparation and the petitioner does not need to generate any thoughts of which he is not capable. He steps into a well-ordered world, meets

with familiar images and repeats well-known prayers. Repetition becomes the outer form of prayer which creates the sheltering security of a quiet holy world that envelopes the person who is praying. The rosary is not a road but a place, and it has no goal but a depth. Into this place the worshipper may carry all his petitions and lay them at the feet of one who is his Mother and God's. With the eyes of Mary he can look on the mysteries of Christ's life and add her range of vision to his own. His gaze may now go beyond the narrowness of his own ego and embrace Christ from His Mother's point of view. Since Jesus is the substance of Mary's life, the rosary, though focused on Mary is in its deepest sense a prayer of Christ.

This is but a glimpse of the profound insights with which Monsignor Guardini continually delights his readers. One of the extra dividends which one comes upon in this little book is his meditation of the power and substance of words. It amplifies not only one's understanding of the power of the words of the rosary but also of the Word of which St. John speaks.

As with all of Guardini's works, this book is one which the reader will want to own, to read and reread. *Margaret A. Heizmann*

CATHOLIC APPROACHES TO MODERN DILEMMAS AND ETERNAL TRUTHS

edited by Elizabeth Pakenham, Farrar, Straus, Cudahy, \$3.50

A book by a number of authors always has the spice of variety—that is, if they write at all well, and if their topics are at all interesting. This present collection includes enough important topics and enough writers with something to share to guarantee its being a worthwhile book. Special tastes and particular fields of interest will decide what articles you will take to heart. Father Martin D'Arcy's discussion of the problem of evil, Lord Pakenham's incisive comments on the dilemmas of the Catholic whose profession is politics, Father William Lynch's illuminating inquiry into divisiveness in America, are especially memorable. I particularly liked Nicolete Gray's article on problems of education and upbringing since she stresses many of the basic truths about the nature and needs of children which Catholics are wont sometimes in an excess of piety to overlook. Mrs. Gray's article is a realistic appraisal of the world in which children are going to have of necessity to live that is often missing in writings on spirituality for families. Her article sticks well to the purpose of the book as laid down by the editor: that is, the investigation of "how Christians should grapple with some of the difficult aspects of modern life." Most of the other writers likewise keep heroically well to the task that has been set them, with the con-

spurious exception of Dr. E. B. Strauss who contents himself (in a rather stuffy piece) with giving the traditional apologetic approach of the Church on matters of birth control and abortion. Reading his article one feels all the dilemmas oversimplified and explained away.

His, however, is the only article in the collection that has that effect on the reader. The others quite admirably keep the sense of balance for which Lady Pakenham pleads in her Introduction. "In facing the thorny problems of today we must keep a sense of balance in at least two respects. First, between our sympathy for the victims of modern society and our serenity which comes, as Père de Caussade showed, from the acceptance of God's will. It is often hard to be both sympathetic and serene. The one seems to destroy the other. Second, we must keep a proper balance between the sense of our own guilt, and the blame we can rightly attach to the pagan world in which Christians once again find themselves."

Dorothy Dohen

BOOK NOTES

The Red Petticoat (Dutton, \$3.00) is a collection of twenty fascinating short stories by Bryan McMahon telling of simple Irish country people. These stories transcend their locality and help us get closer to the reality and wonder of all human nature. They are told with descriptive and poetic imagination, are beautifully interwoven with emotions both wild and mild, with sorrow and sadness and hardship, with quick understanding of weakness and sin, with gay humor and laughter. Although it is never mentioned per se, the Irish Catholic background is always there, subtly showing forth as an integral part of each soul. And since it is not only through spiritual and pious books that we learn of God, Mr. McMahon's hearty knowledge and love of human nature should also bring us nearer to Him.

M. S.

In a style which stays clear of pomposity and yet attains an eloquence and richness of language and expression, Vincent Cronin writes in *The Wise Man From the West* (Dutton, \$4.50) of Father Ricci's endeavors to win China for the kingdom of Christ. China was a proud nation; it prided itself on its wisdom and learning. To prove the equality of Western culture with its own, Father Ricci had to accept their challenge in this field. However, he was a brilliant man gifted with a spectacular memory and keen mind, which dazzled the mandarins and scholars of China. To achieve his success he had to walk the tightrope of tolerance. Nothing unorthodox or superstitious could be tolerated; at the same time Christianity must adapt itself to Oriental ways and graft itself to all that was good and wholesome in their civilization. Father Ricci went in their door marked "Reason" and brought them out his own door marked "Christianity."

F. S.

FUNDAMENTALS OF CATHOLIC DOGMA

by LUDWIG OTT

Translated by Dr. Patrick Lynch

This is a conspectus of all dogmatic theology; the author planned it as a textbook for the use of seminarians, but the simplicity of its presentation and its conciseness will serve the needs of laymen and priests who desire hurried consultation. For full understanding of the teaching of the Church the author gives the historical background of the development of the various dogmas, the most important of the scriptural and patristic texts, and the main pronouncements of the Holy See. The chief aim of the book is identical with that of the **Summa** of St. Thomas — to instruct beginners in the essentials of Christian dogma.

535 pages, \$7.50

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by JESUIT FATHERS OF ST. MARY'S COLLEGE

St. Mary's, Kansas

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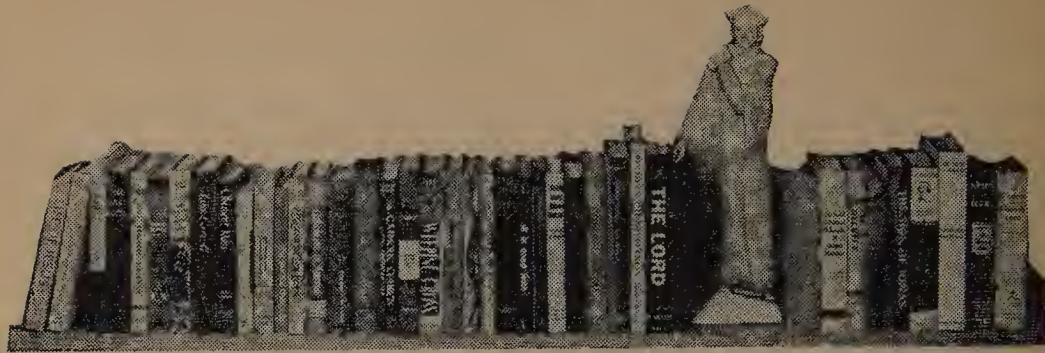
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